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at the outset, points in the same direction. As for the former point, Professor Watson is indeed aware that critics of "intellectualism" usually proceed by defining reason as a very barren sort of process, and then, naturally, warn us not to expect anything fruitful from it. But one wishes that he had undertaken more specifically to show how the active deeds of men are a "manifestation of the single absolute principle," the apprehension of which constitutes religion. But in spite of such inadequacies, these volumes remain a notable and significant reminder of the continued vitality amongst us of the Hegelian tradition.

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Die Stetigkeit im Kulturwandel. ALFRED VIERKANDT. Leipzig: Duncker and Humblot. 1908. Pp. xiv + 209.

All the changes of our social life, however great and abrupt they may appear, may be dissolved into a long train of relatively small steps, or insignificant events. This is what is here meant by the term continuity. Only when this position is adopted, contends the author, is it possible to discover within the stream of social evolution a "mechanism," or to submit its phenomena to scientific presentation. In sociology, as in mathematics, physics, geology, and biology, the modern scientific method starts from the infinitely small.

Part I., *Historischer Teil*, attempts the inductive proof of this position. In Chapter 1, with regard to inventions, Dr. Vierkandt brings together information from many branches of science, especially anthropology, to show that these have proceeded by small steps, whether in prehistoric or in recent times. He supports the same thesis with regard to customs, speech, and political life (Chapter 2), and religion, science, and art (Chapter 3). The material collected is interesting and impressive, though of course it hardly is possible to prove that every innovation has proceeded thus gradually.

Part II., *Psychologischer Teil*, deals especially with that factor in social advance which commonly is termed spontaneity, the sudden insight of genius. After showing the emphasis that psychology now places upon the coherence, the accumulative or "historical" structure of thought, Dr. Vierkandt would prove that the marvelous ease and swiftness of adjustment which mark the genius are always a matter of long and hard acquisition, that new ways of thinking do not spring into being without long preparation. Even the abrupt transitions of emotion, such as that which in Rousseau seemed at a flash to open the vista of modern democracy, are now interpreted as the maturing of conditions that long have persisted beneath the threshold of the conscious life.

In Part III., *Soziologischer Teil*, *Der Mechanismus des Kulturwandels*, the author, resting on his main thesis, attempts to describe the general characteristics of all social movements. There are always three factors, the ripeness of the community in its mental and moral life, the exigencies of the community, and the initiative of the leaders. It is clear that he regards the second of these factors as the important one, and so

pays little attention to the others. The needs and demands of the community are, as a rule, extremely various, trivial, and even base in character. From a mass of insignificant elements the great and splendid movements of history are made up. Ideals which animate its leaders may give the movement its name, but they are not its spring and power. The proofs of this position are not offered in sufficient number nor with analysis keen enough to convince. This part of the work abounds in such classifications as the following: Cultural changes may be either exogenous (acculturation) or endogenous, abrupt or gradual; they may affect the essential or the unessential. Their causes are of four kinds—contact with other races, change of environment, change in the human material, as in increase or decrease of population, and, finally, where one cultural change produces another. The value of these divisions is not for the most part made apparent.

But the distinction made (pp. 65-67) between the lower and the higher forms of the "historical" or accumulative structure of thought is clear cut and suggestive of applications. In the lower type the method of thought is *substitution*, a formula or generalization taking the place of the richness of individual experience to which it refers. In the higher type, the method is one of *summation*: what is peculiar to the situation is distinguished by analysis, and in the synthesis a wide range of experience preserves its individual features. The latter method, while slower and more difficult, leads to adjustment; the lower type, which is the primitive and still the common type of thinking, tends rather to conservation and even stagnation. Though Dr. Vierkandt calls the higher type the scientific, does not training in the natural sciences usually fit the individual to deal with matters that are relatively simple in a manner that has long been marked out? It is the study of history, whether of man or of his environment, which demands that summation of the concrete, where concepts are rather the cement than the scaffolding of the resulting thought-structure, where a situation is grasped in its tendency and not simply in its relations.

As corollaries of his main thesis, the continuity of cultural changes, Dr. Vierkandt enunciates two principles: the immense importance of the trivial in human affairs, and the composition of the great out of the small. And these he would apply in the first place to encourage a more minute historical investigation and a wider cooperation of all branches of science and art in producing histories of peoples and of epochs that shall take account of all sides of life. This is the task of the future rather than the attempt to express the movement of society in terms of some one great tendency or law. There is no single tendency underlying or causing or even expressing the multitude of phenomena which make up the advance of civilization. Knowledge of social evolution comes only in knowing the many little things of which it is composed, and which it is.

Hence, without distrusting ideals, as "the eyes with which we view our deficiencies," we must reject them as interpreters of existence. "All the noblest ideals of man's life (p. 202), how uncertain is their hold in

the ceaseless sweep of life!" "The demand was made of the artist, for a certain measure of truth in his creation depends less upon a positive ideal than upon the uneasiness with which our habits of artistic appreciation are affected by certain departures from reality." "Indolence, custom, social or economic interests play the chief part in our lives." "He who plans great things must begin with the small, must be at home at once in the ideal and the real; and with unextinguishable enthusiasm must combine an impassioned sense of the actual." "The highest art and the supreme task of every man lies in allowing the appropriate pressure to operate not too little and not too much. For destiny is not unyielding, but is to be wooed. Our sober fortune lies in an attainment that leaves full play to unsatisfied longing."

The traditional philosopher of history will find little support in Dr. Vierkandt's work. But it seems that of the three factors which he has noted in cultural development, the first, the ripening of the community, is the field which such philosophers of history have selected for their theme. It also would appear to be the field in which continuity should be most apparent. None the less, it is not analyzed nor to any great extent illustrated by the author, who, in consequence, seems to achieve in a measure the negative rather than the positive effects of a perception of the continuity of history.

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